

ABSALOMS FVNERALL.

PREACHED AT BANBV-
RIE BY A NEIGHBOVR
MINISTER.

OR
THE LAMENTATION OF A
LOVING FATHER FOR A
rebellious Child.

PROV. II. 31.

*Behold the righteous shall be recompensed in the earth, how much more
the wicked, and the sinner?*



AT LONDON
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THE LAMINATED
LOVING FATHER FOR A

Robert the... (text is mirrored/bleed-through from the reverse side)



AT LONDON
... (text is mirrored/bleed-through from the reverse side)

TO THE READER.



Hebrew (Reader) may make it
 Hebrew Proverb: Is Saul also
 among the Prophets? His
 friends held it strange to see him
 prophesying, or singing holy songs
 (as it is expounded:) and it will be as strange to all
 that know me, so finding in the Press, and in re-
 spect of mine insufficiency, (in which regard the
 word is put up by him that applies it to such
 smatterers) as also in regard of my disposition &
 affection, who have in others disliked this over-
 printing, & for my sake always affected (it may
 be too much) privacy & retirement. But see what
 importunity can doe, vnder pretence of the Kings,
 chap. 2. there is a very absurd motion made to Eli-
 sha by well meaning men, and Elisha in the end
 yields to them in a fore against his will. And why?
 they were instant upon him till he was ashamed,
 ver. 17. This motion of Printing was to me at first
 as that to him, yet now at last, being ashamed to

1 Sam. 10. 10.

11.

Polyd. Virgil.
Adag. 374.

TO THE READER-

be impossible) I have said with him, *Now*
if the Reader (the chiefe actor I meane in this bu-
sinesse) will be content to be my labour
(with them) for his paines, my answer is the same
with the Prophet, *Said I not, Doe not goe? Thou*
hast my defense (Reader) for the printing. If any
thing offend thee in the Sermon preached, thou
must remember, that I meant it to an assemble
knowne, not to strangers unknowne: & therefore
do not blame me for that which the Latine or Greeke
tongue, unless thou canst help my hearers to La-
tine or Greeke eares, & then I shall make no more
scruple of Latine, & the English. In the meane time
I dare promise no more then that I thinke is as
familiar to them as English, yea such English as
they understand, for some English is Hebrew to
the vulgar sort. If thou take exception further at
my naked margin, because it is so empty of hu-
mans Author, I pray thee be satisfied with this
answer: First, our Auditors in these parts are con-
tent to take Gods bare word, without any for-
a. ther band or testimony. Secondly I cannot dis-
charge my selfe (I judge nor others) but use it of
pride and ambition, if I should be quating for, all
that know the smallnesse of my standing, weaknesse
of my body, greatnesse of my employment, in a place
under-

2. Aug. 1890
Temp. 100
S. p. 165. C.

6523 pignori bus. to
hry. 10m. 2 p 304. a.

2

A 5

vnder-

vnderstandinge of the same, and something
 necessarye to be vnderstood, with patience, and
 doe not think that I have written this, for
 my vnderstandinge, but for the sake of the
 thinge to be vnderstood, and for the sake of the
 vnderstandinge, I would be vnderstandinge, for to be vnderstandinge
 should I be vnderstandinge of the same, and for the sake of the
 What should I be vnderstandinge of the same, and for the sake of the
 hand, they will think, neuer the better of me, nor of
 my doctrine, for so doinge (word gra.) In speaking
 of Jobs children in the first point, I allude to a
 place in ~~the~~ ^{some} ~~of~~ ^{to} what end should I amaze
 them with ~~the~~ ^{some} ~~of~~ ^{to} Antioch. In another place speaking of sinne in the god-
 ly, adagium, I remembered Austins discourse a-
 bout that matter. In speaking of Popes, I thought
 of Polydore Virgils note in that behalfe: and the
 bringing in of Dauid speaking to his sonne, put
 me in mind of Caesars patetical speech to Brutus,
 and the very mention of Absaloms rockie
 heart, not yeelding, brought to my remembrance
 Hanibals practise with the rockes to make them
 giue place. Now, (I pray you) had I not little to do,
 if I should thrust all these into a Sermon? If I should
 doe so in such an Auditory, would not my heart
 say, Now thou seekest thy selfe? What others doe,

Scit me Grace
 in Latino sermon
 plus solere, quam
 Grace Latino. 26
 Lector. C. 1. 1. 1.
 Tom. 3. 1. 1. 1.

TO THE READER.

I know not; Iudge none; my bare words would smite me
for it in this place; and therefore hold me excused
(good Reader) till I see further reason for such a
practise. In the meane time, if this Sermon be too
plaine for thee, leave it to them that love plainne-
nesse. If thou find any benefit by it, blesse
God, thanke the Printer, bestow one pray-
er on mee, who desire increase of
grace on thee, and on all the
Israel of God.

Hamwell this 25. of August, 1610.

Thine in Christ

Robert Harris.

**A SERMON PREA-
CHED AT BANBVRIE, BY A
neighbour Minister there.**

1. SAM. and (as our Bookes distinguish it)
CHAP. 18. VERS. 33.

*Then the King married, and went up to the Chamber
over the gate, and wept: and as he went, thus he said;
O my sonne Absalom, my sonne, my sonne Absalom:
would God I had died for thee, O Absalom, my sonne,
my sonne.*

WH trade in the former Chap-
ters, of *Absalom* strange and
unnaturall practises against his
owne Father: in this wee see
of as strange a iudgement (as
strange sinnes doe beget strange
plagues) executed vpon him from
heaven. The Lord having trusted
him by the haire. (the matter for
his halber) and last with his men, dispatcch him: the
King his father is now to vnderstand the newes;
who waiting the tidings at the gate of *Maharaim*, and
receiving a message contrary to his expectation and de-
sire. (for he desired nothing lesse then *Absalom* death
was exceedingly moued) (either word misheard, and finding
himselfe overcharged with griefe, he takes ouer as soone

as hee can, gets into the next roome, there to weepe his out: but before hee could come thither, his heart would breake vnlesse it found a vent, and therefore he discharges himselfe at the staires as hee goes, and breakes forth as you heare, *O my sonne Absalom*. &c. which words are vttered, you see vpon the report of his sonnes death, and containe a report of his behauiour, what time the tidings was first brought to him. Plaine they be of themselves, and lie open to the shallowest braine, so that we need no Comment; and for method, it is against method, to obserue any order in them. Yet if you will (to the end you may the better see the grounds of the points to be gathered) you may obserue in them two things: First, *Dauids* sorrow; Secondly, the occasion thereof. The occasion is implied in the first word, which is capable of more readings then it hath letters in it by farre: and here we render it (7000) His sonne is set downe, both as it was inwardly conceived, and outwardly expressed; conceive, he was inwardly expressed partly by deeds; he wept, which is amplified from the place, on the staires, and in the chamber: partly in words, words (I say) of complaint and wish, and all for his sonne *Absalom*. Let vs beginne with the first; and first time will not giue mee leaue to speake of all, let vs gripe as much at once as wee can, and bind many things together within the compasse of few points, *Then* (saith the Text) *when he had received newes touching Absaloms death, the King, i. Dauid, Absaloms father, Israels King, was moued*. the word importeth some great alteration in a man, he is moued either of some feare, or griefe, or anger, or all. Now he was moued all these did meet in *Dauid*, yet in this place his motion is chiefly from griefe: feare had the precedence before, whilst he was held in insence, and the issue of the battaile was doubtfull: anger tooke its place after, when hee had more leaue to think on, *see*: now griefe was predominant, which at the first did amaze him, and after vttered it selfe in teares and complaints. When a man hath some deepe gash, or sudden chop, you shall haue for the present a great
silence

Absaloms Funerall.

3

silence (as it were) and the flesh on each side will bee warme and pale, and then soone after, the blood (which had carried the newes to the heart) issueth forth most furiously: such was *Dauids* wound in this place, the newes struck into his heart and astonished him for the time, but hauing a little recouered himselfe, he powreth it forth as you heare and see. Now in that good *Dauid*, who is here termed the King, is found thus deeply wounded vpon the receit of so heauy tidings, and weepes so bitterly vpon so neare an occasion, (I meane the death of his dearest *Absalom*) let vs hence note this, in the generall, from the party sorrowing, and the occasion and measure of his sorrow laid together; That Gods, dearest children are exercised with neare and piercing crosses in this life. It may seeme to bee no good congruitie, to say that *Dauid* wept, that king *Dauid* mourned; for Christians to mourne being poore, or Princes being wicked, it is no strange matter: but when a man hath God for his friend in heauen, and a kingdom on earth too, what should trouble him? yet for such a one the Lord hath crosses, and those sharpe, those neare, those cutting. Witnessse *Dauid* (the man in question) a man after Gods heart: what a life had he in his father in law his time? when went hee to bed with drie eies? when liued hee a marry day? what comfort in *Mical* his wife? what troubles after *Sauis* death? what breaches in his familie? what heartbreakings in his *Tamar*? in his *Amnon*? in his *Absalom* whilst he liued? and now when a man would haue thought him spent and drawne drie, how many teares doth hee spend afresh vpon his death? these crosses come close, cut deepe, here are griefes (in his familiars shall I say (nay) in his kinstolkes, his father, his wiues, at *Ziklag*, his children, his *Absalom*. And was not *Yacob* in the same case? was it nothing to be rended from his owne fathers house? to line in feare of his owne brother? to be so vsed by his owne vncle? to be so couzened of his owne wife? to haue his onely daughter deflowred? to haue his dearest wife to die so vpon his hands? to haue one sonne banished? another an adulterer, another incestuous? many murtherers; neere crosses,

Doct. 1.

Read his life
in the booke
of *Samuel*.

Read his story,
from the
28. of *Gen.* to
the 46. Chap.

when vncke, when cosins, when wiues, when children shall be our crosses. And what would you say of *Iob*, were his case your owne? It may bee you would thinke it a losse to part with so much goods and cattle so soone; to be worth a thousand pound in the morning, and to haue all your grounds vnstockt by night: it may be it would trouble our patience to heare the scornes of base fellowes, and to see that contempt in our owne seruants: but (alas) if our kindest friends should quippe vs, and they that were religious censure vs, if our owne wiues should begin to be weary of vs, and wee should haue the burying of ten children, and first vnburie them, and there see how louingly they sat together, and what prouision was there made for the chearing of their hearts, and heere plucke out one, there another (perhaps) lim-meale and lay them all on an heape; would not this haue wrought vpon vs? But then, if to all this there should be added such plagues on the body, such terrors on the soule; would wee not say, our crosses were sharpe? yes (brethren:) we may say that *Iobs* were sharpe, and sore and neere, when friends, when seruants, when children, when wife, when God and all seeme to minister matter of grieve. It shall be needelesse to draw you further in examples, these are beyond exception, whether you looke to the goodnesse of the men, or the greatnes of their crosses, in all whom we see that verified, which once *Salomon* the sonne, and *David* the father deliuered in more generall tearmes, the one touching the number of the faithfuls afflictions, that they come by seuens (i. troups) in one and the same day, the other touching both number and measure; that they are many and great, in number many, in nature weightie, as the word signifieth both. But leauing testimonies, what might bee the cause that Gods best children are so sped? Is it their religion? Is it their profession? No. no: it is because they are let with corruption (if you will haue it all at once) and therefore must be purged: for first (a little to enlarge our seues in the vnfoling of some few amongst many reasons) Gods best children will sometimes venture on noisome meates and hurtfull poisons,

they

Pro. 24. 16.
Psal 34. 19.

Reason. I.

they will feede on the groffer finnes; they will drinke in verry puddle, I meane iniquitie, and when the child hath so done, what should the father doe? If *David* will lie and commit adultery, and fall to murder innocents, what can God doe lesse for *David*, vnlesse he would haue him damned, then scourge him thorowly (what should hee doe but lay it on his skinne, yea and lash his conscience, and when he will bee walking so neere hels mouth, take him by the heeles and make him beleue he will throw him in? what though he do cry? what though he be crossed of his will; Is it not better hee should cry heere then in hell? and receiue his payment here rather then his iudgment there? Is it not better he should lose his sin, then God his child? So then, one cause why the Lord doth thus lay load on his children here, is, because they defile themselues (sometimes) with grosse finnes, and therefore must haue much washing; they take the dedliest poison, and therefore must haue working physicke. *David* was gone so farre this way, that to this place hee hath not recouered himselfe, hee deales not like old *David* as yet, and therefore euery moneth almost hee must haue a purge; and whosoeuer he be that will venture after him in these dangerous paths, shall be sure to passe vnder the rod, as *David* did, if he be Gods as *David* was. Secondly, Gods children if they fall not to deadly poison, yet will they surfet of lawfull meates and pleasures vnlawfully, so childish we are when we are turned loose to delights, that for our liues, wee cannot keepe a meane; wee cannot haue prosperity but wee will abuse it, wee swell, wee bragge, wee snuffe. we looke ouer our brethren and forget our selues, euen the best of vs all. Poore *David* that scarce euer came where prosperity grew, had but a little rest, and he beganne to dreame of golden mountaines, hee thought crosses had *Psalm 30.* now taken their leaue of him, and would be afraid to looke into the court, and therefore *Abfalom* is sent out of his bowels to confute him. And good *Hezechiah* who was first humbled at the comming of *Senacherib*, and the second *2 Kings 19.* time, brought to deaths dore by grievous sicknesse, had no sooner a little respite, but he begins to looke big and to lay

about him, when Ambassadors came to visite him, hee carries them from place to place, and sets the best side outward: he swaggers not onely with them, but with *Esay* too; (who took as small pleasure in this his courting, as many of his cloth doe now in preaching :) O *Esay* (saith hee) you cannot tell who haue been here, great states; the King of Babel sent Ambassadors to vs, such Princes so farre from vs take notice of vs; and they (I would haue thee know) were roially entertained: we shewed them withall, what store of gold and siluer our treasures could afford; we would haue them know, that all the wit and wealth is not lodged in Babel, but that Gods people haue it in them and about them too, as occasion shall serue. Thus *Hezekiah* thought hee spake but reason: but the Lord seeing him so rancke, thinkes it time to let him blood, and therefore *Esay* giues him a cooler: You haue made (saith hee) for so in effect hee speakes) a faire hand of your wealth you haue, you haue brought the wolfe to the folde, and now keepe him out if you can: Gold-thirstie Babel now knowes where to haue a draught: and as, for your selfe, sith you thinke the better of your selfe for your wealth, the Lord hath made your will, and the King of Babel is your executor. Thus because *Hezekiah* surfeited, he is physickt: and this is another reason of the Lords thus dealing with his people, because the difference is not great whether you eate bad meate, or surfet on good. Thirdly, God had but neede to diet the best of vs sometimes, because we be solazie when we are full, much like to a man that comes newly from a feast, fit for nothing; we follow our calling as if we would drop on sleepe, we performe exercises of religion, as children say their lessons, minding euery thing rather then that in hand: wee come to the ordinances of God, as fed wantons to a feast, nothing pleaseth vnlesse it be some odde sawce or new inuention. the worst dish on the table; so it is with vs, when wee come to the word, the sense must be pleased as well as the heart edified, else it is but a dry feast, one trick of wit doth more affect, then twenty gracious sentences: now when the Lord sees our mouth so farre out of tast, that it cannot relish

relish our meate, and discover in vs such a fragillitie about our businesse, he thinkes it reason to provide some remedie in time, lest these fore-runners of sicknes breake forth into worse inconueniences; and surely *Dauid's* practise and case may affright vs all; for (alas) how did he gather mud, when he had stood still a while? and how would his corruptions againe haue growne to some head, had not *Abisalom* bene raised vp to breath him, and to dispersed them? Now if *Dauid* were so foggie after so many breathings, *Dauid* a man of so good a diet, how resty should wee bee if neuer walke? how grounded on our lees with *Moad*, if neuer turned forth from vessell to vessell? It stands the Lord therefore vpon, if hee will provide for his haruest, and our good, to take some paines with vs, lest otherwise he faile of his vntage, whilst we want dressing.

Fourthly, (and in a word) crosses had need to come, and come thicke, and come in strength to the strongest of vs, because in the best there be many and strong corruptions: O the pride, the pride, the vnbeleefe, the ignorance, the selfe-loue that lodges in the purest soule; would yee not haue thought that *Dauid* by this time had almost emptied himselfe of all pride, that all passions, all loue of the world, all carnall affections, had been well nere buried? but see, see, when crosses come, how he lales about him, hee sobs, he roares, he would die in a passion, as if he knew not what he did, or cared not what he said. Now should not such a stomach as this be taken downe? yee, the child had bene spilt there if the rod had bene spared: and therefore God laies it on. Now if good *Dauid* after so much breaking and so long standing in religion, be so waspish, so impatient, so passionate, doe not you thing that there is some store in vs? let vs be crossed a little, cannot we chafe? let vs be abused; cannot we find our tongues? adde to this our wroldlines, cannot wee bee content to Hue longer in this world (bad thoughts it be?) do we not dote too much on one *Abisalom* or other? be not our hearts yet vnbroken? why then you see, God must smite and smite againe, and smite home, and draw blood: for no sound heart must go to heauen, as none
but

but sound hearts must come thither, sound (I say) from hypocrisie, but broken with sinne and sorrow: thus wee see great cause of great affliction on Gods part, sith our sinnes are great which must be purged and prevented, our sursets great which must be cured, our deadnesse great, which must be quickned, our inside bad, which must be censed. Time will not giue to speake of all: One more reason shall bee drawne from our owne practise, and to an end. As God saies many crosses on vs, so we may thanke our selues for many too, not onely in that we doe deserue them, but in that we worke them out of our owne bowels: for many we draw vpon our selues by riot, idlnesse, vnchristines, rage, &c. and the most we make more heauy (that are heauie enough already) through our owne folly, and that is whilst we rake into our wounds looking no higher, and what with vnbeleefe and impatience, doe double the crosse on our selues. *Dauids* burden was heauie enough already, hee did not neede to increase it: yet such is *Dauids* weakenesse, he cannot choose, it is his *Abfalom*, prety *Abfalom*, and therefore he must pay for his passions; and thus, when God afflicts vs in measure (as euer he doth his children) wee make our crosses beyond measure, because we keep no meane in mourning, and not onely so, but we prouoke our father to giue vs somewhat for brawling and for struggling: & thus we see some reasons of our so great and neare afflictions, taken partly from our selues, partly from our God. The wicked will happily thinke themselves, wronged, that we giue not them and their master the credit of the Saints troubles; but (to speake properly) they are no causes, but onely executioners, they are hangmen and bedles; when an execution is to be wrought, and the Lord hath assigned some of his shrewdest children to punishment, they shall haue the office sometimes to bee the gaoler or belman, that is their preferment. Leaving therefore these scullians in the kitchen, there to scoure a vessell or licke a dish when they shall bee called vpon, let vs make our vse of this so large a Doctrine, and see whether wee can bee briefer there. First then;

Is this so, that Gods dearest children haue and must haue Vse 1.
such great and piercing crosses in this life? then must all
who would be knowne by that name, make account of such
and prepare for them. Such is our follie (for the most part)
when the sunne shines, we neuer thinke of a darke night, &
when the morning is faire, wee neuer feare a storme, and
therefore are sometimes taken without our cloake (as it
were.) Such also is our conceit of our selues, and confidence
in worldly helps, that we hope they will not see vs want; or
if they faile, yet we thinke to shift better then others can, &
to liue by our wits: hence it is, that we are almost growne
to Babels conclusion; Though others be widowes, fatherles,
childlesse, comfortlesse: yet wee shall see no sorrow. But it
will be granted (I trow) that our nature needs physick, as
much as other mens (there is no difference in the mould) &
that our carriage hath not beene so good, but that iustly we
may feare some brushing. It may be, *David* was as honest: Mat. 7. 14.
man as some of vs, perhaps *Hezekiah* was not farre behind
vs, possible *Paul* might match vs in any grace, and haue as
little pride, hypocrisie, self-loue, passion in him as the best
of vs all; yet were these (holy men) greatly afflicted and
wonderously straitned, and why should we dream of peace?
If wealth would discharge a man of Crosses, *Hezekiah* was
not poore: if honour, *David* was a king: if either witte or
grace, *Paul* was no babe: but these will not serue the turne,
kings children must haue physicke (if sicke) as well as poe-
rer mens; why should they not? so must the Lords. Our
Prince is consecrated through afflictions, our way is an af-
flicted way (as you would say) and it is the voice of heauen,
that thorow manie tribulations we must enter into heauen.
Now then, sith the case so stands, that either wee must dis-
claime the right of children, or else endure afflictions, either
passe vnder the rod or be bastards, let vs (vnlesse we meane
to shame our selues) arme our selues for crosses before hand,
and not prepare onely, but prepare for all, yea the nearest of
all. For what hath befallen *David* and others, why may not
the same befall vs? some wiues haue great crosses in their hus-
bands, some husbands in their wiues, some parents in chil-
dren,

dren, some children in parents, some are neerely toucht in
 their body, some in their estate, some other in their name,
 in their soule other some, and where is our discharge? who
 hath exempted vs? may not we neede them as much as o-
 thers? doth not God loue vs as well as others? are not these
 things written for our vse? O then let vs thinke on these
 things in this our peace, and now lay in for a rainy day, now
 whilst wee can pray, now whilst our bodies are free from
 distemper, and our affections from trouble, now whilst
 wee are our owne men, and haue freedome (as it were) of
 heart; now let vs hoard vp prayers against the time of trou-
 ble, when as either in respect of sicknesse in body, or sorrow
 of minde, we can say no more then *David* now can (my
 son, my son, my paine, my paine, my heart, my heart.) Now
 let vs treasure vp faith and patience, and wisdom, as *Jo-
 seph* did corne, sith a day of vterance will come, a day of
 spending, not of getting, a day wherein our owne stocke &
 the Churches treasury too (I meane others prayers) will bee
 little enough: do not thinke it sufficient to haue some what
 before hand, wee are not at agreement with crosses to de-
 part when we giue warning; neuer forget *David*, a man not
 meanelly g raced, nay a great husband, who had his soule
 well stockt, and in good plight, and yet how vnhandsome-
 ly doth hee now behaue himselfe? Ah *David*, thou wast
 wont to haue praiers, and gracious meditations, as ready
 as *Abners* sword that would drop out of the sheath: But
 now here is nothing but my son, my son; and little doe we
 know how we shal sing out in distresses, vnlesse we are very
 well appointed. Now lastly whilst the Lord doth offend him-
 selfe, vnto vs as a louing-father, let vs come vnto him like
 obedient children, let vs confesse against our selues, and re-
 concile our soules, vnto him: Let vs seeke to him (as one
 the *Sidonians* did to *Herod*) through Christ (as they through
Blasphus) for his sauiour (as they for *Herods* loue,) and then
 being at peace with him in our peace, and acquainted with
 him in our prosperity, he will know our soules in aduersi-
 ty, and we shal alwaies haue a rocke to fly vnto in the great-
 est waues and surges. Thus we see what course must be ta-

ken if crosses shall not hit vs on the bare, & take vs on the blind side: the practise we put vpon you, as you put your ease, for there is little comfort to be hoped for in crosses, vlesse there bee some preparation for them. Men may thinke themselves armed when they haue men and money to befriend them: but then, (neuer till then) are we fitted for crosses, when God and our owne consciences are friends with vs, and stand for vs, and therefore if we will make sure worke, let vs go to heauen for friends, not to the earth: and be more carefull to get grace in our hearts, then gold in our chests; for crosses bee as the winds and may bee, as the outward state. And this is the first vs that I would haue made of this point. The second standeth thus.

Is this so, that the dearest of Gods Children haue great and neere afflictions in this life? then this must teach the wicked to leaue iudging abroade, and to looke homeward: they are on horsebacke; they, when Gods children are vnder foote, it is their ioy to see the faithfull grieue, they can not hold but roile it out; These (say they) be the fellows these preachers so much magnifie, these the happy ones, these goe away with all the comforts, they cannot doe a misse, they; but by your leaue, such a iudgement hath befallen one, such a plague another, and which of them escapes better? and this they get by running to Sermons, and thus they triumph. But stay a while, and pause better on the matter: are Gods children thus wounded? what shall become of his enemies? are the righteous thus paid, how much more the sinner? Is this done to the Greene rife? Doth the Lord thus visite those vpon whom his name is called? doth iudgement thus begin at Gods house? where shall the wicked appeare? are infirmities accompanied with crosses? what will be the end of idolatry, of blasphemy, of murder, of adultery, of oppression? Are the waies to Sermons thus strawed with crosses, what shall be found in the waies of whoredome, of blood, of drunkenness? &c. Was David for murder and adulterie once committed, thus entertained, who with thy and bee, who still liueth in the ordinarie practise of such like sinnes? yet answer this (if thou

canst) are Gods owne people who haue the spirit of God to pray in them, Christ, and all the Saints on earth to pray for them, who iudge themselues daily, who walke constantly with God, (are they) thus handled in case they do at any time breake forth? then tell me what thy doome is like to be, who neuer praieest, neuer repentest, neuer strivest against sinne, but hast sold thy selfe to do wickedly? Go on then with thy tale, Gods children are afflicted, and greatly afflicted too; I will grant you all; but wote you what? if Gods children (whom hee loues next vnto himselfe in Christ) cannot be exempted from crosses, (bitter crosses) notwithstanding all their repentance, all their teares, all their prayers, but their soules shall grone, and hearts ake, because they be so stubborne and performe holie duties no more, no better; I report me to thee, whether thou dost not thinke that Gods iustice will one day haue thy blood, thy life, thy soule, for all thine abominations which thou dost not repent for, but laughest at, which thou dost not pray against; that they may bee pardoned, but frettest that they should be disgraced, and which thou art so farre from leaving, that thou couldest drinke his blood that reprooues them in thee. And if so, then either make vse of the faithfuls troubles, and quickly iudge thy selfe, or else, take every disgrace, every disease, every affliction that befallles them, to bee a pledge of that euermore shame, and those euermore torments, woes, plagues, curses, that shall seize vpon thee for euermore, I know thy plea before thou speakes but (alas) it will not hold; Christ (thou wilt say) will saue all, he died for sinners, and what needs all this? And did he so? could not Christ when he stood in our roome, and sustained the person of a sinner (though in himselfe sinlesse) could not he (though he were the heire and first borne) escape, vntill his blood was shed, and flesh rent, and soule poured forth as an offering? then either make it good, that thou art in Christ, and become a new creature, or else take thy leaue of all hope and comfort: nothing remaines but a fearefull expectation of iudgement; and that is thy vse. A third we thus inferre, but briefly:

Isthis the estate of the most godly and best beloved in this life? then as this must teach vs to thinke neuer the worse of our selues or others for outward crosses, (which like haile and snow do light vpon the best gardens, as well as on the wilde wast, and like blustering winds will spare no more Princes children then the poorest beggers) sith thus we cannot conclude, vnlesse we will either challenge Gods loue, or the best Christians truth, euen *Davids*, *Pauls*, &c. so must it cause vs to looke vpwards, to waite for our redemption, and to sigh for heauen, where we shall bee free from all these miseries. When we are from home amongst our friends, our hearts are still homewards though our company be good, our welcome kind, our entertainment of the best, faire, lodging, all better then any wee shall finde at home: yet home is homely (say wee) and away we goe, entreaty will not fetch vs againe. Now if we can be content to change for the worse, because the one is our home for a few daies; how much should we desire heauen (the onely true mansion) where wee are sure to change all for the better? where our estate shall be bettered, and our company and our bodies and our soules; how ought wee to reach after this, and to thirst after it? If *David* panted after the suburbs, the Church on earth, what should our affection be towards the Citie it selfe? If *Moses* preferred the Saints troubles before the treasures of Egypt, what treasures on earth should keepe our desires from the glorious estate of Christ in heauen? and if the Queene of *Saba* was content to goe from home, and from touch of her wealth, that so she might be acquainted with *Salomon*, why should not we desire home, that we might grow acquainted with Iesus Christ, and see him face to face? especially, sith in this journey wee shall part with nothing but what we may well spare. sinne and corruption? how thankfull ought we to be for Gods mercie, that whereas our fathers liued some fiftie hundred, some six hundred, some more yeares, and serued a long apprenticeship, the Lord graciously hath shortened our lease, and calls vs from this troublesome sea, into the haven by that time they were well entered? This is a matter that should some-

what refresh ys in this our iourney, and worke those to patience who cry at the mention of heauen, how long? truth it is (to speake one word to them) the earth is tedious to such as haue beene in heauen, they do not like to be pilgrimes here, when once they are enrolled Citizens there: but sith wee shall (hereafter) bee allwaies receiuing wages, why should we not be pleased to doe a little worke? and sith our God hath cut off so many of our sorrowfull daies, why should not wee with chcerfulnesse bestow these few vpon him? I know no affliction is for the present ioious, all are tedious: but if wee will but looke forward, and fasten our eyes vpon that crowne and kingdome that shall so shortlie come into our hands; and backward, and see our desert, & what others haue left, how we fare and fie, and go every day better then Christ here did (the most of vs) our crosses will not seeme so strange, as Gods mercies & patience towards vs wonderfull: As for that crosse of crosses, (sinne and corruption) whereof you would be so gladly eased, (alas) how should I comfort you against that? I cannot blame you, nor maruell at it, if you be willing to be any where (much more in heauen) so you may be rid of sinne, that indeed is a bad neighbour, which will put a man to *Roberts* complaint, I am wearie of my life but yet (my brethren) sith we do but drink as we brewed, nay, sith the Lord mingled this wormewood with so many sweetes, and much allayed the strength thereof: sith these our corruptions haue receiued their mortal wounds, and are now breathing out their last breath; sith the Lord will so suddenly dispatch them in comparison of former times, and long we shall not dwell together: sith he sees some vse of this poison and turneth that to good, (a common good) which in it selfe is hurtfull: sith further he hath giuen vs some graces, as he hath left in vs (for our exercise) some corruptions: sith (lastly) grace hereafter shall onely come in question, and our debts shall be set vpon anothers score, and for the present, he puts a difference betwixt vs and sinne in vs, (as betwixt poison and the box that holds it) let vs haue patience towards him (though not towards sinne) and so fall out with corruption, that wee for-

get not mercies: But I have kept a little aside to cast vpon
on some friends: I now proceed. Having thus dispatcht
the first thing growing out of these circumstances named,
we must come to a second, which is almost as generall (for
when should we haue done, if we should descend to parti-
culars?) This that we may make way vnto, let vs a little view
Dauids behauiour in this his distresse. There is none of vs
can denie, but his occasion of griefe was great, great reason
hee had to mourne, who saith to the contrary? It was no
small crosse to see ones child die in such a quarrell: but yet
there is a meane in all things (as the proverbe runneth) his
behauiour is very strange, his mourning not like *Dauids*:
for whereas this riuer and flood of teares may seeme to bee
fed from a three-fold spring, flesh, nature, and grace, and so
his sorrow to be partly spirituall, for *Abisalomes* soule, part-
ly naturall, in that he was his sonne, partly carnall, in that
he was his *Abisalom*: yet the truth is, his sorrow is rather
carnall then otherwise, if the parts be considered: for first,
nature goes not so farre as to wish the destruction of it selfe,
as *Dauid* here doth; O that I were dead, dead for thes, or in
thy stead: and as for grace, it would neuer bring forth such
fruits of passion; as to wish death in discontentment, nor
prouoke to whining in this vnderwent manner, but would
haue composed the affections rather, and haue taught him
to mourne in silence. Besides, his sorrow is too much to be
good, and comes with too much ease from him, and is too
soone ripe to be spirituall fruit. Howsoeuer then we deny
not, but *Dauid* was a sanctified man, and so had sanctified
affections, and with all was full of naturall affection, yet in
this particular, and at this instant, he was more vnaturall
to himselfe, then naturall to his sonne, and bewrayed more
flesh for the present by faile, then spirit; yes, that so grow-
ned this, that the motions thereof, could not as yet bee
heard. Now this light beeing thus giuen to the words fol-
lowing, you see the points do offer themselves so fast vnto
vs, and come so thicke vpon vs, that wee know not well
which to receiue, and what to put backe. This (if you say
the word) shall lead the way: In that this man (no worse a

As thus he doth, it was
his soule, & if he wd
not haue him slaine, f
he shd haue him to be
De D. v. 21. 1. 3. c. 21.

Doct. 1

man then *David*) thus exceeds in sorrow vpon this occasion, in so carnall a manner : Let vs learne, that Gods best children are apt to grieve too much, and to exceede in passion for outward things ; as in mirth, when once we are in, we are apt to forget our selues; so in sorrow, when once wee yeelde vnto it, wee are in danger of sursetting vpon it. A man would thinke that *David* should bee as little troubled with this disease as any man living ; for whether you looke to nature or grace, the bankes seeme to be so sound, that no excesse of sorrow can ouerflow them : for first, if you looke to complexion, he seemes to bee made of the lightest timber, a man whose ruddy face seemes to promise a resolute and cheerefull heart : if you looke to naturall helps, his skill in musicke (to say nothing of any else) was not ordinary : and as for spirituall meanes, the best medicines to cure diseases, the king was behind none in these matters; his graces were very eminent, his experience much; and yet if *David* will but plod a while on crosses, nay, if hee will not bee prepared for them, it is strange to see how vnlike himselfe he is, he cries as if he had beene stickt. In the next chapter he takes vp the same note againe : nay, he will die forsooth, he will be gone, he will to his sonne : and why? he is his *Abshalom*. And what thinke you of *Iob*? the Lord himselfe giues him a good report, out of doubt hee was an honest man ; but did you euer heare a wise man so farre forget himselfe ? he is angry with the light. quarels with the night, hath a saying to the starres, to his mother, to the midwife, there is no dealing with him in his fit, and yet the occasion outward. Instances of this kinde, there bee more then enow, but they are vnpleasant, and therefore I will content my selfe with one more, and that is *Jonah*, as strange a man of an honest man as you haue lightly heard of. This *Jonah* was crossed (as he thought) first in his credit : how bare he that a yntowardly enough, the matter seemed naught, sturke naught to him (saith the text) he chafed exceedingly : and what was the matter ? the Lord preferred many mens souls before the satisfying of his lust : a great matter : yet this man would not brooke it at Gods hand, till the Lord tooke him downe,

Iob 3.

Jonah 4. 1.

downe: well, the second time, he was crossed in his case, and
 a roote (I cannot tel what to terme it, whether it bee, or shrub
 or stalke; a trifle it was which he pleased to fancy for his
 turne) but would you thinke that a Prophet would chafe
 at the losse of such thing? why, this and his heate put him
 into his old turne againe, he will be dead in a passion; God
 comes to pacifie him, it will not bee, hee is angry, he hath
 reason to be angry, he will be angry, yea, would hee could
 burst and kill himselfe with anger. What is the matter? It
 is belike for some great sinne, because hee hath offended
 God: no (sir) he is the plainriff, God had rather (in his con-
 ceit) trespassed him: and this is *Iouab*; let vs stay in him (for
 we can hardly match him, and yet a good man.) What may
 be the reason of these excessive fits for outward things? The
 reasons are many; amongst many these are some first, a great
 mistaking and errour in iudgement, wee ouer prize these
 outward things, and promise to our selues that from them,
 which neuer any sound in them: and therefore wee ouer-
 grieue, when we are disappointed of them. Thus *Dauid*
 thinkes *Abfalom* the pretiest fellow in a country, no man
 had such a child as was *Abfalom*: and therefore when he is
 dead, *Dauid* cannot liue: thus because the iudgment makes
 too great a report of outward things to the affection, the
 affection makes too great adoe about them; the one being
 blinded, the other is bewitched: and that is a second reason
 (sith we are fallen into it) namely the distemper of the af-
 fections, whē we haue outward blessings we loue them but
 too well; and therefore when we lose them we grieue too
 much; for make abreach in one affection and you weaken
 all, as the whole army is weakned if any part bee disorde-
 red, the whole building the worse for the remouing of
 some one stone, & the whole body infeeble by the wound-
 ding of one part: Thus because *Dauid* will passe over his af-
 fections to his sonne in his life time, and settle his ioy in
Abfalom, he cannot be master of them nor command them
 when he is dead, hee will bee fond whilst he hath *Abfalom*
 no body must touch him, the wind must not blow vpon
 him, therefore hee will extremely lament when hee loseth
 him.

Chapter 4.

Reasons 1.

him, and no body must comfort him, because his *Absham* is not. Adde vnto this in the third place the deceitfulness of our owne heart, which doth but consen vs, and the subtiltie of the diuell, who so the end he may carrie vs headlong with the whirlewind of passion into a sea of troubles, will beare vs in hand, that wee haue reason to grieve, and to bee passionate. Thus *Iacob* stands vnto his cause, and being drunken with passion, he cannot see but he hath the better of God: Thus *David* (had a man closed with him, and asked him, what he ment to be so loud?) would quickly haue been his talesmaster, What? (would hee haue said) would you haue me vn sensible of such a stroake as this? is there no thing to be done by the parent, when the Lord thus singles out his child? ought not the father to take notice of it? especially I must, sith I did not the part of a father to him: he should, ere this, haue beene executed for his sinnes, I let him run on, but now the Lord hath met with him and mee too to my woe: It is iust vpon me, and I am perswaded, I ought not to let it passe without some vse; I must grieve: and yet, were I sure, his soule were now in heauen, I would care the lesse, but (alas) the example is fearefull, so to liue, so to die. Faire words (good *David* :) he speakes as he thinks (good man) but he knowes not his owne heart. Is this the cause that you would haue died for him? was it because he had sinned? because you had failed in dutie? (alas) what could your death do for his soule, or your owne discharge? no, no, hee was your darling, you cannot spare him, you must alwaies bare him in your eie; hence those teares: and thus we run on many times in a tale, and would faine perswade our selues, that what we do, is done with iudgement when (God knowes) our sorrow is as full of flesh as *Dauids* here was; and thus what through the error of our minds and disorder of our affections, and deceitfulness of our owne hearts, and Sathans cunning, it comes to passe, that we are in the depth of sorrow and passion (as the Aramites in the midst of *Samaria*) before we know where we be.

Vse 1.

Now this being so, that the best of vs all are subiect to immoderate sorrow for outward things, we must not onely learne

learne to beare with one another in this our common frailty, but further euery one for himselfe must fence and mound his heart against these absurd passions and excessive griefes. Many outward things be so base, (in respect of man) that they should not once mooue him, they bee not worthy his cares or thoughts, vnfit to be lodged in the meanest roome of mans soule; to name them the same day with man, were to set them aboue their place; to bestow teares on these, were to wash stables with sweet water, not worth the while, nor the cost. All of them are but finite, none absolutely good, and therefore our griefe for them must bee limited with respects, and vsed with great moderation, els it will degenerate and turne carnall. Neither will it serue the turne to plead that our sadnesse hurts no body, but our selues, and that therein we are enemies to none but to our selues: for were this a true plea, yet were it vn sufficient; for who gaue vs a commission to hurt our owne persons, and to practise murder vpon our owne bodies? but this is not all, for besides a priuate wrong, wee rob God of his glorie, and men of that seruice we owe vnto them; indeed, worldly sorrow makes vs both vnthankfull to God, and vnprofitable to man, and vnnaturall to our selues (as hence might Rules. bee shewed, but we cannot stand on all) and therefore let vs 1. strue against it. Let vs, (will some man say) let vs if we can, but how should wee be armed against the excesse of worldly sorrow? can you giue me any preseruatiues against it? Answer, some we will, many wee might, but so farre as we practise these following, we shall bee freed of this vnprofitable guest.

1. Let vs denie our selues in all worldly matters, and not engage our affections vnto them, either to bee eagerly set vpon them when we haue them in chafe, or to bee foolishly puffed vp with them, when we haue them in possession; for if we doe not leaue them, till they leaue vs, it is sure they will leaue vs in the lurch in the end: witnesse *Dauid*; *Abshalom* was gone ere *Dauid* had denied himselfe in *Abshalom* and therefore now here is nothing but roaring, whereas if hee before had sacrificed his name, and crucified his affection,

2. Sam. 30. 6.

tion; hee would neuer haue stood vpon those termes, & my sonne my sonne, what will the world say, that my sonne should come to this? but hee would haue comforted himselfe in his GOD) as else where hee did) and said, It is the Lord, let him doe what seemeth best to him: and so, if wee could denie our selues in our husbands, wiues, children, nannies, &c. we would neuer take on so, when wee part, my sonne, my son, my husband, my child, &c: but as we were not doted with them whilst we had them, so neither would wee be discouraged when we lost them. But here is the miserie (let vs see it and amend it) wee lay the whole strength of our affections vpon the things wee fancy (as the creeple laies his full weight vpon his crutches) and therefore when they are taken from vs (as *Pharaohs* chariot wheelles) wee are downe vpon all foure, and sticke in the mud: yea wee set on our affections as the Bee his sting, with all our might and strength; wee conuey vnto others our very bowels and hearts, and therefore when they are gone, wee are heartlesse. We see the error, what is the remedy? Reioice as if wee reioiced not, and then wee shall mourne as if wee mourned not; bee not too glad when the sunne shines, and then thou wilt not bee too sad when a cloud comes. To this wee must adde a second thing, which in part hath beene already toucht, and that is often to thinke on crosses before they come, and to promise our hearts no great matters from the world; for what is the reason, that wee grow so passionate sometimes, but this, o I neuer lookt for this, I neuer dreamed of such a day? yea but whose fault and folly is that, not to looke for crosses on the sea? why should wee not thinke to bee crossed as well as *Dauid*, and as soone as *Dauid*? *Abshalom* was lusty in the morning, dead ere night; may not the like crosses steale suddenly on vs? but this was *Dauids* owne error, hee thought when God had giuen him a fine child, that hee must needs bring comfort and peace to his father, call him *Abshalom*, (saith *Dauid*) I hope he will be a good man and a peaceable child one day; and to say the truth, where should a father looke for comfort sooner then from his childe? but yet, it prooues otherwise
you

you see, *Absalom* is named, (as they say Popes bee) by contraries his name and nature agree like a boat-man and his oares, that looke two contrary waies; poore *David* met with nothing lesse then that hee expected. Let vs learne some wisdome from his misery, let vs not become sureties for the world in a debt of comfort, but rather suspect her, and correct our selues, saying, I now take some comfort in this child, I solace my selfe in this outward blessing, but let mee bee moderate, who knowes what sorrow it may breed mee ere I die? thus if wee could forecast perils before they come, and bee well appointed to receiue them when they doe come, wee might better quit our selues in crosses then vsually wee doe; but when wee are in our iollity, we cannot heare one that side: O spare your speech, or else you kill my heart, doe you say, that I must part with my husband, and bury my child? what my *Absalom*, I hope I shall neuer liue to see that day, at least not yet a while, and thus you will not heare of crosses till they come, and then you cannot beare them, because they come so suddenly. Others know well enough there must bee a time of parting, what need you tell them that? but in the meane you must beare with them, for in truth they cannot chuse but loue their friends, and take their part in al Gods sends (as if there were no difference betweene louing and doting, betweene moderate drinking, and excessiue drunkenness) and they doe not doubt, but when God calles them to crosses, hee will fit them for crosses, and thus they runne on. But is it likelie that he will beare afflictions patiently, who cannot with patience heare them spoken of? Is this the way to bee furnished for winter, to sit still and say, if God call mee to winter, hee will fit mee for winter, and in the meane time make no prouision, but say, whiles he sends warme and dry weather, I will take my part? No, in summer thou must thinke of winter, in thy prosperity, of aduersitie, else thou wilt bee soone in *Dauids* tune.

Thirdly, wee must haue a specialle eye to our dealings in outward matters, that wee doe not abuse them to Gods dishonour, nor defile them with sinne and wickednes, for then

if we bee crossed in them, wee shall soundly smart for it, bee cause those crosses will come with a sting; *David* was not so sound in the matter of *Abfalom*, as with more credit hee might haue beene, and therefore *Abfalom* stickes by him longer then he should, And (surely brethren) crosses are like pinching frosts, they will search, they will examine where we are most vnfound, we shal soonest plaine, & where most corruption lies, there we shall most shrinke when the burden comes: would wee not then grieue too much for outward things? let vs not sinne in the vse of them: would we keep out carnall sorrow? keepe out cursed sinne: if we let this canker eate into our harts, Gods medicines must pierce as deepe, els what recovery? build on this (brethren) sinne alwaies makes way for sorrow; in that measure that sinne taints vs, crosses will sting vs; this is a true saying and of all men to be beleueed. But I am slow.

4

A fourth-remedy is this, we must breake the streame of our affections, and turne our sorrow vpon our sinne, & place all our happinesse in Iesus Christ, so we shall be sure that our sorrow shall be alwaies moderate, so shall we be freed from the worst of sorrowes, that which is false and imaginary, for true sorrow eates vp false, as *Aarons* rodde the Egyptians, and false is euer more hurtfull and violent then true, as bugbeares more affright children then true men. Again, godly sorrow kils worldly grieffe, as spirituall ioy mars carnall mirth: let sinne ly heauie, and outward crosses will bee light; mourne that thou hast displeased God and defaced his image, and thou wilt haue little leasure to mourne for worldly matters: againe, if Christ be all thy ioy, and all thy comfort bee shut vp in the Lord, thou canst neuer bee left comfortlesse, sith Christ euer liues in thee, and for thee. But here is the spight, we mistake the marke, we passe sinne, and spende our sorrow on the world; we leaue Christ, and bestow our affections elswhere, hence wee are to seeke of comfort when we should vse it, and lose our labour in sorrowing amisse. Thus *David* bestirs him for *Abfalom*, and when all is done, he must vnwinde and vpwrap all againe. How happy wee, if we now learne to place our ioy and sorrow

row aright? Lastly, if worldly sorrow shall not beare vs downe, let vs be much in conference with God, and in the practise of holy duties, pray much, abound in thankesgi-
 uing: this is *Pauls* prescription to the *Philip*. You may write *probatur est* vpon the head of it; for there is no crosse so great vnder the cope of heauen, but prayer and thankesgi-
 uing will lighten it; as there is none so easie, but plodding and vnthankfulnesse will make it heavy. Let then our complaints be made to God, and let that time which is spent in aggrauating crosses and vnkindnesse, bee spent in recounting mercies and deliuerances, and then crosses will be as small in our esteeme, as they bee in truth: and had *Dauid* thought on this, to haue cried, O my sonne *Salomon*, in stead of *Abfalom*, and seene Gods mercie in the one, as well as Gods iustice in the other, and in this heate of passion drawen himselfe into Gods presence, and listed vp one faithfull praier, these stormes would haue vanished (as a mist before the sunne) & he would haue saued himselfe a great deale of paines: but he cannot as yet pray, and therefore as yet here is no comfort. O let our sorrowes bring vs speedily to God, and then comfort will come riding vpon the cloudes towards vs. Let vs presently fall to praier and thankesgiuing, as once *Iob* did, and betake our selues to the word and promise, or to some holy conference; when our fittes doe come vpon vs, and we shall quickly break the course and strength of them. Thus if we will learne to denie our selues in worldly things, vsing them so, that we abuse them not; if we will thinke one crosses before they come, and not leaue all till afterward; if we will be iust in getting, and vpriight in vsing the things of this life, that we doe not enuenim them with sinne; if we will bestow our sorrow on our sin, and make that our chiefest grieve and greatest crosse; if (lastly) we will be much in praier, thankesgiuing, meditation of the word, &c. our strength will be so much against crosses (at least) our comfort in them, that wee shall not need to feare any hurt from them, but may comfortably expect benefit by them: sure it is, if these meanes keepe vs not dry shod, they will keepe our head aboue water, wee shall bee but washed with

Act. 27.

A&27.

Paul, not drowned. And this of that vsē; you sh^{all} finde me brieſe in all that followes. A second vsē in this :

2

1. Sam. 30. 4.

Do Gods beſt children exceed ſometimes in ſorrow for outward things? then muſt wee not be altogether diſcouraged, though we finde our worldly grieſe more then our ſpiritual ſorrow, for this is a thing that may befall the beſt, they may be immoderat in the one, when they are too ſhort in the other : the beſt haue many teares to beſtow vpon ſome outward thing, when they cannot without much trauell weep for their many finnes; was not this ſometime good *Dauids* caſe? But is not this (will ſome ſay) a vile thing that we ſhould more grieue for outward things, than for ſinne againſt God? It is ſo, and doth it not ſhew, that wee are wonderfull carnall? It doth ſo : why then ; what then? How can I bee Gods child? why? how is *Dauid*? did you euer heare him more loud for his ſinne then here for *Abſalom*? did hee not weepe at *Ziklag* for outward things, till he could weepe no more? and yet for all this I would not ſay that *Dauid* loued outward things more then God, or that his finnes lay lighter then his croſſes : for firſt, hee had more ſorrow for his ſinne, then he ſhould or would haue had for outward loſſes when hee was *Dauid*. Secondly, a little godly ſorrow is more then a great deale of worldly ; more (I ſay) in ſubſtance, though not in bulke, as a little balme water is worth a poole of mud, a little gold comes to more then a great deale of braſſe. Thirdly, his carnall and worldly ſorrow was but a ſudden ſtorme, a land-flood, his ſpiritual a conſtant gueſt ; though it were compoſed and ſilent (as the deepeſt waters are moſt ſtill) yet was it deepe and ſoaking. Now what wee ſay of *Dauid*, the ſame (if you change the name) muſt be vnderſtood of euery good Chriſtian, who is not to be conſidered according to that hee is, when hee is drunken with paſſion, but according to that hee is when hee is his owne man and in his wits : neither muſt wee looke what men do, but what they meane and would do : and therefore ſo long as wee deſire to make our ſinne our greateſt ſorrow, and iudge our ſelues for our ſecurity, ſo long as wee giue all entertainment to godly ſorrow,

and

& stand to keep out worldly, we are in Gods account more spirituall then carnall: as with men, he that keeps a constant house all the yeere, is said to keepe a better house then hee that laies it on once in a twelue month. And this for that point; Now it followes:

O my sonne] From *Dauids* mourning and behauiour in this particular, let vs note one thing more: you heare the man; you see his behauiour, was *David* wont to beare crosses so? nothing so; but you see how it fares with him now, he can not helpe it. Hence learne wee, that Gods children, who beare some crosses with greate wisdom and moderation, are sometimes foiled in othersome, and faile in both. Who could behaue himselfe better then *David* in the matter of *Shimei*? who worse in the case of *Nabal*? how sweet his carriage in many passages betweene *Saul* and him? how admirable his behauiour in one childs death? how absurd in anothers, nay how diuersly affected with the cause of one and the same *Abfalom*? what gracious speeches did he once utter when he fled from *Abfalom*? what a bedrole haue we here at his death? who could more forget himselfe then heere hee doth, thus to take on at such a time, in such a place, on such an occasion? How farre was this from policy, how farre vnlike his carriage in other places? good *David*, the same that would make to heauen at other times, so soone as the crosse had given him summons; the same that was vsed to beare afflictions as patiently, as hee beares this (to say no more) immoderately. And touching *Iob*, could any man liuing behaue himselfe, better in some crosses? In all this (saith the Lord) summing vp his behauiour in the first conflict) did not *Iob* sinne, nor shew the least folly in charging folly vpon God: in all which? not in all that first conflict wherein he was so nearely toucht, in his goods and children, but his behauiour it was most religious, hee humbled himselfe and worshipped, his speeches very gracious. The Lord hath done all, hee is righteous in all, and blessed be his name. Thus *Iob* at that time, on that occasion; but how afterward? who hee? hee challengeth GOD into the schooles to dispute it out, if he would not take the challenge

Doct 3.

Read 1. Sam. 25. & 2. Sam. 16. & c. 1. Sam. 12. & c. 2. Sam. 15. 26. & c.

Iob. 1. vlt. verse.

See chap. 13. 3. 16. 21. & 23. 3. 45. & c.

it

Reason 1.

it was because he was not able to stand vnder his arguments
 The like may be said of *Iouab*, a man of good behauiour; in
 the first chapter, hee makes an honest confession both of
 his faith and of his fault, serues himselfe to die, and looks
 as if he would to heaven anon; but at another time in a
 smaller crosse, he is no more like himselfe, then an apple
 is like a nut, hee chides handsmooth with God, and will
 stand to it that God knowes not when a man speakes reason
 if he would tearme him vnreasonable in his passion. But
 what might be the reason (to passe more instances) of this
 so wide a difference? what might be the cause that these
 so worthy champions are thus sometimes foiled? I will
 tell you: first, It pleaseth God sometimes to set on a crosse,
 and to make it stick by a man, either because the same par-
 ty would looke besides former crosses, or kicke them off
 too lightly, or else because hee would let him see himselfe,
 and know what he is of himselfe, or for some other cause
 vnknowne to vs, but alwaies iust in it selfe, and well
 knownen to God: Now, if he purpose so to doe, eitherto
 withdraw his assistance, or to increase the smart, alas, who
 can stand vnder it? and thus we see Gods best children more
 troubled now and then with a trifle (in comparison) then
 with greatest torments at an other time; and as Christs
 looking back on *Peter*, did more affect him and worke vp-
 on him when hee pleased to worke with it, then many
 words did at another time; so many times a word mispla-
 ced, a countenance mis-set doth more gaul vs, then twen-
 ty greater matters, (when God is pleased to pay vs) because
 euer that is the crosse which he will make the crosse, that
 most piercest which he sharpeneth most.

2

2 Sometimes wee haue not denied our selues in some
 particular lust, and then if a crosse light there, it soone en-
 ters and eates deepe, because wee our selues doe giue a sting
 vnto it; an affection vnmortified is as soone wounded as a
 scalded head is broken: thus, if you had hit *David* any
 where else, hee had beene for you, hee could haue borne it,
 but if you touch his *Abfalom*, you pare the quicke, you
 touch his life. Sometimes againe our crosses doe not murther

3

vs, they doe but nettle vs, and then they raise those tempests which they cannot lay, they doe but bait, they doe not worrie our corruptions, & so they make vs chafe. Thus (in *Iob 35. Elshues* iudgment at least) the cause why *Iob* did so bestir penult: him and lay about him, was, because God had not dealt in extremity with him. Thus *Jonab*, who was tamed when he should be drowned, was a little too lusty for a goard. And surely (brethern) if our crosses were sometimes more, I do not thinke but our fits would be fewer, our outward carriage (at least) better. Three ierkes sometimes make the child yeeld, when one would make him dance and stamp. Lastly, crosses sometimes steale vpon vs before we haue armed our selues, and then it is a world to see how wee goe downe the wind: *David* can say somewhat to this also; hee was fitted for crosses when the child borne in adulterie died, his heart was softned; he had reason to expecte its death, sith he was told no lesse; but here hee lookes for no such matter, hee giues in charge that the young man *Absalom* (an old traitor (though his boy) should be looke vnto, hee will not suffer himselfe to thinke that *Absalom* must die, hee will not bee humbled for his sondnesse past, because hee did not meane to amend it: and therefore this lies vpon him more heauy then sand, he cannot beare it, as hee bore the other: and thus we must leaue the point, as we found it at first, and tell our iudgements, that one crosse soiles vs, yea, laies vs one our backe, when another (perhaps a stronger) cannot stirre vs, because the Lord sets on one more then another, because wee are lesse sound in one place then another, because we are lesse mastered by one crosse then another, because we are lesse prepared for one then another.

Now the point is prooued, let vs not suffer it to passe without some vse, though we be the briefer. Learne hence at leaste a double point of wisdome: the first respects our brethern; them wee must not too lightly censure for their weaknesse and tenderneesse in some crosses though light, sith that cannot be light, which God will make heauie; sith that may be light to one, which is as a mountaine to another; sith those our brethern may manfully beare farre

forer crosses then our selues, though humbled in some particular; sith briefly, that which is heauie now, may anon bee light to them; and that which now is as a thing of nought to vs, may anon be somewhat, if God shall set it on: soft then (my brethren) let vs not be too eager vpon *Dauid*: it may be we haue buried no *Absalom* as yet, (at least dying in such a sort) it may be wee would haue buffed more then *Dauid* did. Had *Shimei* so greeted vs, or *Saul* so pursued vs, like enough *Dauid* would haue beene at patience before vs, in twenty other crosses, and so may our brethren too, euen those wee most censure: and therefore haue some patience and mercy toward the afflicted, account not euery one proud and carnall, and froward, that is foiled, when wee stand.

The second lesson our selues must take forth, and make it our owne: and it lookes two waies, as if it were on both sides the leafe. First, if wee haue in some measure quitted our selues well in some one or few afflictions, we must not presently triumph and grow secure, as if the day were ours: wee may now giue them the fall, and by and by bee tript downe our selues, if wee looke not to our feet. *Dauid* is before vs heerein: he fought more battles then twenty of vs, and that with great courage and good successe, yet is not *Dauid* able to stand against this crosse: his *Absalom*, his *Absalom* could not be forgotten. And what though wee haue buried a friend? It may bee wee know not what it is to burie a father, a childe, a wife, a husband. If *Amnon* bee dead, wee cannot tell what *Absalom* may worke when his death shall bee vntimely. Say pouerty be no great burden to vs, it may bee paine and sicknesse will make vs roare: if these blow ouer, a could vpon our names may happilie trouble our patience: if wee can bee patient when other mens faults are serued into vs, and laide in our dish, yet it may bee wee shall not claw it off so well, if our kinsfolke, seruants parents, children, yoke-fellowes, shall breake forth, and vnmuzzle the wicked against vs. Othen let not him bragge, that puts on harnesse, as hee that puts it off: let no man be secure, but euer stand vpon his guard, still ready

die to receiue and to a ward these blowes that fall vpon him like haile and shot : and so if he doe, then on the other side, let him not cast away his buckler because hee was wrought a rap, but looke better to his hand another time. What though *Dauid* bee now downe ? hee may rise againe for all this, and prooue himselfe old *Dauid* still : though he be a little eclipsed, yet may he shine forth afresh, and make many an holy prayer and Psalme after this : and though he now flie, yet may he fight and triumph againe ere hee die, and so mayest thou too, though for the present dejected. That *Peter* that was once afraid of a wenchs face, will not after feare the threats of any aduersarie : and hee who is sometimes base in a trifle, may after play the man in greatest trials. Say not then, if I cannot beare the losse of a childe, of a friend, of a little wealth, a little ease, a little sleepe, alas, what shall become of me if it should come to fire and faggot ? How shall I part (part I must) with my dearest pledges, and neere friends, and with all my goods ? Yes man, heare me in one thing that I shall say, *Ionah* may with more patience part with his life at one time, then with a roote at another : and that God that can make light crosses heauy, and shadowes of crosses looke like mountaines, can (if he call thee to them hee will) make heauy crosses light and mountaines shadowes. And thus briefly for that point. Beare me companie thorow one point more, and I will trouble you no further, and will be brieft in that. For whome doth *Dauid* thus mourne ? What is he whose death is thus lamented ? Heare him, *O my sonne my sonne*. Which sonne ? *O Abfalom, Abfalom. Abfalom* is then the man. And heere a strange matter is offered to those that know not the heart of a father. The sonne practiseth against his fathers house, robs him of his children, abuseth him in his wiues, seeketh to spoile him both of life and living : and the father, what doth he ? he weepes for him, hee mournes ouer him, hee would die for him : thus doth *Dauid*. In whom see what a kind and godly fathers affections is to his childe. No vndutifullnesse, no practise on the childes part, no not death it selfe can diuide betweene him and his

Doct. 4.

Cant. 8.

child. What though *Abfalom* can forget *David*? yet *David* cannot forget him; what though hee bee a very vngratious impe; yet he is my child: my child (saith *David*) I cannot but loue him: and indeed hee ouerloues him, which I doe not commend, but onely obserue to note the strength of parents loue if it bee naturall, a loue indeed as strong as death, as hot as fire, like that which *Salomon* speakes of in another case, which cannot bee put out with water, nor bought out with siluer: and can it bee otherwise when parents bee religious, sith God and nature both command grace and nature, both inforce loue, though not fondnes? you that be parents saue mee the prooffe of this point, and do but heare why I note it.

Vsc 1.

Frist do kind and godly parents so loue their children, that you may sooner find too much carnall, then too little naturall affection in them? then shall they neuer make it good to their owne or others soules, that there is anie goodnesse in them who beare no affection to their owne children. Those parents that haue no naturall affection, can they be spiritually affected? Doth that spirit which makes vs louing to all, lodge in the vnnaturall brest? Can they loue Gods children, that beare no loue to their owne bowels? Can they loue their enemies, can they call God Father, that are tyrants to their owne children, their owne flesh? No no: it argues grosse sinnes, and a fierce conscience, when men be so fierce and violent against (mankinde I might say, I must say) themselues. What, parents not to feeble their children when they cry, Father? not to finde their bowels mooued when they thinke on a child? what not of a religious child? Why then blush yee Dragons, and be yee ashamed, O Beares and Tigers, that your Lords should bee (so beastlike say I? nay) so diuellish: for what creatures but Diuels hate their seed? Nay could Diuels haue naturall seed, would they hate their owne trow yee? But why spend wee words on them, who haue the curse vnder scale, as *Paul* shewes? *Row. 1. 5.*

2 Secondly, heere is somewhat for children also. Is the affection of godly parents such, that they cannot chuse but

but loue their children; and out of their loue, grieue at their vnkindnesse, weepe for their impietie, mourne for their sorrowes, and take to heart their follie? why then the children of such parents must take to heart their former stubbornnesse, and for the time to come forbear those practises that might bee matter of griefe to their parents. How canst thou refresh thy selfe with that which is a sword in the heart of thy dearest friends? how canst thou thinke to escape the hand of God, when thou wilt feed vpon the blood of thine owne parents, and make them as wearie of the light as *Dauid* now is? Is it not sufficient, that already they haue cared, and sighed, and groaned, and wept for thee; but still thou wilt kill their soules with griefe? What if thou canst shake it off? Can a father shake out his heart? Doth their loue nothing moue thee? nor their care, not their paines, nor their teares? nothing? O that *Abfalom* had seene or heard his fathers complaints: he thought that now, because hee loued not his father, his father could not loue him: but that is thy error (curfed viper.) The father loues, when the child hates; and then *Dauid* say most feelingly, *Handle the young man Abfalom well*, when *Abfalom* could say (if shame did not stop his mouth) *Handle the old Carle Dauid roughly*, at my request: yea then can *Dauid* die for *Abfalom*, when *Abfalom* had as leese die as see *Dauid* liue. Had *Abfalom* knowne this, would not he (thinke you) haue relented? would not his rockie heart haue yeelded? What could hee haue said, if *Dauid* had said but this vnto him, O *Abfalom*, O *Abfalom*, did I call thee *Abfalom* for this? Is this to bee a child? Dost thou also thinke my griefes to few? Was it not enough to be crossed in my familiars, in my father in law, in my owne brethren, in my wife, but my owne children must adde vnto my griefe? Must *Abfalom*, that I loued so well? Is it not sufficient that thou hast robbed mee of my children, and brought mee almost to the graue, but now thou wilt haue my crowne and my blood? Did I spare thee for this? Was I a meanes of thy life, and wilt thou bee of my death? Would I die to doe thee good, and wilt thou die

5. Verse.

vnlesse thou maist hurt me, what thou my sonne; It not *Dauid* thy Father, *Maacah* thy mother, dost not know vs, &c. canst thou forget vs? hast thou been a father thy selfe, & yet risest vp against thy father? what (I say) could *Abfalom* haue said to such a salutation? but he is not so happy to heare his father, & therefore he proceeds till vengeance will not suffer him to liue, but hangs him vp against the sunne. And let all disobedient and rebellious children take warning by this one thus hanged vp in gibbets; and know, that if the kindnesse of their parents cannot breake their hearts, and worke them to remorse, the hand of God will bee vpon them and pursue them, till the rauens of the vallies haue pickt out their eies, and the flames of hell haue seized vpon their soules.

3

Last of all, heeres a word, both of instruction and consolation for all sorts; both parents and children, high and low: Is the loue of an earthly father (if godly) so great? doth he take so much to heart the vnkindnesse of his children? is he so sensible of their griefes? so wounded with their sorrowes? What then is the affection of our heavenly father towards vs? how tenderly doth hee take disobedience at our hands? and therefore how great should our mourning bee for our great and many contempts? how ought wee to poure forth our selues in teares, and to lament with a great lamentation, like that of the *Egyptians* for *Iacob*, that of the *Israelites* of *Iosiah*, and of a father, for his first, his onely sonne? how deere should the name of our God be vnto vs, how tenderly should wee take those contempts and indignities, that are cast vpon him, who is so feeling of euery sorrow that befalls vs? O Lord, that we had an heart to weepe ouer Christ, and that the rebukes of God did fall on vs: O that our owne sinnes could cause such teares, as other mens did wring from *Dauid*. O that the word would smite our hearts, and cause water to gush out of these rockes; O that we stood affected to God as *Mephibosheth* to *Dauid* he mourned, he fasted, hee wept in this distresse of *Dauid*, we laugh, we feast, we do not, we cannot weepe, though we our selues haue risen against our soueraigne, and holpen to dethrone him, Ah (brethren) shall

Zach. 12.

Psal. 119.
136.*Da-*

David mourne for others sinnes in his Psalmes? shall not we for our owne? Shall *Dauids* good subiects take to heart his afflictions? shall not wee rebellion against our king? *2 Sam. 10.* shall *Dauids* seruants bee ready to smite him thorow that shall raile vpon him, and shall not our hearts arise when the name of our God is smitten thorow, when our father is, railed vpon? nay, shall *David* thus crie out, my son, my sonne, for a wretch that would haue killed him; and shall not we mourne ouer Gods sonne whom we haue slaine? yes brethren, we must mourne, if we will bee comforted, and make Gods case ours, if hee shall make ours his; which if wee doe, then behold what comfort is here offered: for what? is there such affection in an earthly father? what then, may wee expect at Gods hand who is an heavenly father, whose loue as farre exceedeth ours as the heauens are about the earth? can *David* (I lead you no further) loue *Absalom*? such a child, because a child? can his heart yearne after him, can he be pacified toward him at *Ioabs* request, when he hath slaine his sonne; and is it not possible that GOD should be friends with vs at Christs request, though we haue slaine our selues and the Lord of life? Can *David* loue *Absalom*, when he hath defiled his concubines, when he seekes his kingdome, his life? can he then die for him when *Absalom* would be his death, can hee doe all this, though his sonne doth not submit, doth not repent, doth not craue pardon, but is vp in armes against him; and will not God (whose loue is infinite) for Christs sake, forgiue his children when they come vnto him, confesse their fault, be sorrie for it, and desire amendment? O my brethren, doe not we wrong God exceedingly when we will not yeeld him as kind as *David*? say, thou hast beene as bad as euer *Absalom* was, vnholly, vncleane, vnnaturall, would not *David* be friends with *Absalom*, if he had confessed his fault; and shall wee doubt of God? O But *David* was fond, God is iust; yea but the question is, whether *David* hath more fond loue then God hath true loue: say it were his fault, here is the point, is there so much badnesse in *David* as there is goodnesse in God? nay, I put it vpon thy selfe, what can thy

1. King 20:

thy child doe, but thou canst pardon the trespassse against thee, so now hee will be honest? wherefore then (for conclusion) this I say, whatsoever thy sinnes bee, neuer sic downe discouraged; despaire in thy selfe, but euer hope the best of God, so long as thou vsest his meanes: thou hearest that he is a mercifull God: do now as *Benbadad* did to *Abab*; humble thy selfe before him, confesse thy sinnes, bewaile them, cast off the allowance of them, and endeaour new obedience, & though thou hadst as many sinnes vpon thee as there be sands on the sea shoare, and those as great as *Absaloms*, yet shouldest thou find mercy and be pardoned; thy sinnes were finite, God onely infinite. Thus in a more generall manner, we haue run thorow the chiefe matters of this text. Now it shall suffice to name onely the particulars, or rather some few of them, such as are these following. In that all this stirre is for *Absalom*, *Dauids* delight, wee see that the more Gods children set their hearts on any outward thing, the more they shall bee crossed in it. Let *David* please himselfe too much in *Absalom*, and *David* shall smart for it, this his greatest joy shall prooue his greatest crosse.

Againe, if Gods people can bee content that their children should crosse God, God will bee content that their children shall bee crosses to them. If *David* will bee so tidde that his child must not be chid nor shent, God will bee so good, as to giue him his paiment for it.

Againe, if Rulers will giue life when God calls for death, they shall helpe themselves to sorrow, and their friends (so spared) to shame: If *David* will be so nice, alas pretty ducke, who can finde in his heart to execute, yea or to correct such a sweet baby and so let him goe, God will finde a time to pay *David*, and to reach *Absalom* for it. Againe, in *David* we see, that in the best when crosses come, the flesh will play its part, and lay about it a while, *David* must run himselfe out of breath, be-

fore he can stand on any
ground, &c.

FINIS.

